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756 778 782 539 787 He answered, "I will do no such thing!" He was a brave man himself. He got angry at his power. He said, "What were you from the beginning when you first spoke to me? I like to see my people increase in population with what power you give me to help me along. I love all my men, my warriors. They want to live in the world as long as they can. I love all these people, women and all. If you were a witch from the beginning, why didn't you tell me? I don't like witch people; I won't have witches talk to me. You promised me that it was all good for my people and myself." You didn't say that I'd have to give my people every now and then." He was arguing with his power, you see.

The power told him, "I have helped you a lot. I have gotten you out of danger and helped you in many other ways. And now I merely ask you for a man to pay for that, and you won't let me have one!"

The Apache said, "That's all right, I guess, but my habit is not that way, and I'm not going to do it. If you mean to save yourself a whole lot of trouble just take me. I love all the men. What have they to do with this power? If you want to take anyone or have anyone killed, take me."

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period, may one day ask for "payment." Such payment might include a request that a relative or friend of the shaman be sacrificed. The complicity of the shaman, then, amounts to failure to warn the friend of the impending disaster or failure to use his influence over his power to dissuade it from the deed. The power works obliquely and takes its victims through sickness or during battle.

[154] "The shaman is hinting that this power must be evil rather than good. The Chiricahua conceive of the duality of supernatural power. Power may be used for good or for evil. In the latter case it is considered witchcraft. The impetus for the use of power for evil may come from the power itself, as in this story, or from the shaman. Sometimes a shaman will not consent to act as a tool of evil power; sometimes a source of power will desert a person "through whom it works" because that person wishes to use it in unsavory connections. For a summary of these beliefs see Morris Edward Opler, "The Concept of Supernatural Power among the Chiricahua and Mescalero Apaches," *American Anthropologist*, vol. 37, no. 1, 1935, pp. 65–70 and *An Apache Life-Way*, Chicago: University of Chicago Press, 1941, pp. 242–257.

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After the fourth word Child-of-the-Water will be mentioned. At the sixth word White-Painted Woman will be mentioned. Then you dance and after the singing let him eat the gravy." Everything came out the way he said.

Then they wanted to hear Tuisga sing. Tuisga started to sing himself. Tuisga said later, "Neither of us remembered one word of that song afterward. That was a supernatural song. Power was practicing it on me. I did not know it. Through it they were healing me."

After the ceremony everyone was glad.

I wasn't there at this time. He told me the story night after night, for he wanted me to be a shaman. He said, "You listen to this. It's worth while. And some day you will know the ceremony and be telling it like this."[15]

4. *The Witch Who Made Off With a Horse*

Enti was a Central Chiricahua, but he was always traveling around.[16] Once he came to the camp of Old Chihuahua, the Eastern Chiricahua chief.

Chihuahua asked him, "Have you seen any Indians on your way here?"

"No."

"I wonder where they are. There used to be many Indians all through there. Maybe they've been driven out of there. I hear you have power to find people and to see the enemy. Suppose you hold a ceremony for us tonight and look for us."

[15] Stories concerning the acquisition of a ceremony and its successful use are part of the stock in trade of the shaman. In order to insure cooperation and respect from his patient and the on-lookers, he usually prefaces the ceremony proper by such accounts. For an expansion of this point see Morris Edward Opler, "Some Points of Comparison and Contrast between the Treatment of Functional Disorders by Apache Shamans and Modern Psychiatric Practice," *American Journal of Psychiatry*, May, 1936, 1371-1387. A ceremony, subject to the approval of the power which is its source, may be passed on by a shaman to another person, and when it is so transferred it is necessary that the novice hear and learn the lore associated with it.

[16] The word *ca'ti* (i nasalized) literally means "witch" or "sorcery."